that the spring of his misery is to be found in a conscience awakened without being pacified.

We are inclined to refer not only much of human misery, but much more than is commonly supposed, of human sinfulness, to the working of an evil conscience. Much of human passion and human violence is the fire and sound emitted by nature in its effort to restore a deranged equilibrium. Alas ! we cannot even understand man's wickedness, under some of its forms, without taking into account the existence of a moral sense. It is possible for the conscience to become a deranging instead of a regulating power; and when it does so, it becomes the most corrupting of all agents, even as water, so essential to all living vegetation, becomes the most powerful of all means of corruption in a plant deprived of vitality.

Whatever rankles the mind—and nothing so much rankles it as an unappeased conscience—must tend to keep alive the worst feelings of the heart. The fever produced will prompt to anger, to ambition, and to every passion which may carry away the individual from himself, or absorb him in strife or in the giddy whirl of business or pleasure. And there are times when the sleeping volcano will burst out with awful and irresistible power. "A wounded spirit who can bear ?' and that which is intolerable within will find vent without. When the mind is thrown into a tumult—when it is tossed from the lowest depths—all that is impure will be cast up, like the " troubled sea when it cannot rest, and whose waves cast up mire and dirt." Some of the direst crimes ever committed have been prompted by this laceration of spirit, as when the guilty have sought to rid themselves of those who have been witnesses of their crimes, or whose presence told them of their guilt, or whose lives have been a reproach upon their own. Some of the incidents of greatest horror recorded in history have originated in the aversion of the

mind to the near contact to spotless virtue. The Athenian mob were allowing more truth to escape from them than mankind are accustomed to do, when they gave as their reason for banishing Aristides, that they did not relish the constant reference made to his justice. Not a few of the murders of wives by their husbands, and of husbands by their wives, have sprung from a determination to be rid of the memorials of broken vows. We can trace to no other source than a conscience goading on the